

423
No. 12.
L O Y A L T Y

A N D

C O N F O R M I T Y

A s s e r t e d ;

I N T W O

S E R M O N S ,

T H E F I R S T

Preached the Seventh of *August*, 1681.
in the Abby Church of *Bath*.

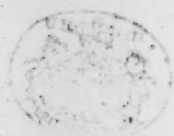
T H E S E C O N D

Preached the Sixteenth of *October*, 1681.
at *Badminton*.

By *Jos. Pleydell* Arch-Deacon of *Chichester*.

L O N D O N ,

Printed for *Joanna Brome*, at the Gun at the
West-End of *St. Paul's*. 1682.



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To the most Honourable Henry
Lord Marquess of Wor-
cester, &c.

My Lord,

F*Or the same Reason others usu-
ally pretend in choosing the Pa-
tronage of Great Men, I should
industriously decline your Lordship's a-
bove all Mens, I know; viz. For those
Extraordinary Abilities, and great
Judgment your Lordship's Master of.
I should never be able to excuse to my
self the Vanity and Presumption of
this Address to a person of far infe-
riour Characters to your Lordship,
had you not first discovered your in-
clinations to Accept it: Then it be-
came my Duty. I must confess, I never
did value my self upon any thing so*

A 2

much

204.

*much, as your Lordships favourable
Estimation; and should do it more,
if I thought the performance might
answer or deserve it. If in doing my
self this Honour, I have not disserv'd
the cause therein Asserted; nor your
Lordship sink by it, in the Venerati-
on all Men had before of your exact
judgment; I have exceeded my own
hopes.*

My Lord,

I am your Lordships most

humble and most obedient Servant.

Jos. Pleydell.

LOYALTY & CONFORMITY
 Asserted ;
 IN A
 SERMON
 ON
 ROMANS 13. 1-4.

For he beareth not the Sword in vain.

LET every Soul be subject to the higher Powers,
 verse 1. saith this.
*Submit your selves to every Ordinance of
 Man, saith another Apostle, 1 Pet. 2. 13.*

Here's a couple of *Tory Bishops* for ye! Base Sy-
 cophants and Court Flatterers, who for fear, or for
 hope, would go to fill a Princes head, with Ambiti-
 ous and Arbitrary Principles! Sneaking low Spirits,
 that would say any thing to save their Necks, and
 respite the Princes fury! Or poor Wretches peradven-
 ture, whose Lot placed them in such ill Circumstan-
 ces! How were they feign to *Preach* in compliance
 with the times, and talk according to the Infant-state
 of the *Churches Minority*! Surely had they liv'd in those
 more glorious times of Liberty that happened in this
 Inquisitive and Learned Age, they would have
Preached at another Rate.

I be-

I believe they might ; had they writ their Epistles with the same spirit, wherewith the *Modern Catholics* writ, that we reformed from ; or the *more Modern Protestants*, that have reformed from us.

But seriously, Sirs ; *these men* Preached a great Truth, and meant it in the plain *sence* they spoke it, without any Equivocation about the Powers ; or Reservation as to the time and opportunity :

And this they did not to *humor* the times, but to *inform* our Consciences, and *discharge* their own.

Even for Conscience sake, *saith one* : And for the Lords sake, *saith the other*. The case of Subjection and Obedience is so trite a Theme, not only in the worst *sence*, that grieves me old and slighted, but in a better *sence*, I fancy pinches them, *viz.* There has been said so much, and so well upon that Subject by the *Church of England men*, that they never could, nor never will tell how to *answer*.

And if upon the former accmpt, it be more needfull to be urged and inculcated : upon the latter I think it less, till it be better answered than by noise and force.

But I decline it for another reason, *viz.* the ineffectiveness of this sort of menaging these men : who abound with the qualities of those *good natured Children*, that do more for a *blow* than a *word*.

A Generation that grow *Obdurate* by *Convictions*, *Insolent* by *Kindness*, and whom nothing but the Execution of the Penal Laws could ever keep within *their duty*. Indeed Lenity and Kindness are the best expedients, where they will obtain : but not with such Cattle the *Psalmist* speaks of in *Psalm 59*. that are always barking at their *Superiors*, and grudging they are not satisfied.

This

Loyalty and Conformity Asserted.

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This is no doubt most agreeable to the Prince, for besides, that a man must sink below humane Nature, that can delight in *oppression* and *blood*; and must be a *Devil* that makes *Innocence* and *Obedience* the Ground on't. It makes his *Government* the more *secure* and *easy*, by freeing at once them of their *hatred*, and him of his *fear*. If it meet with *Loyalty* and *Obedience* in the governed, 'tis a most happy *Conjunction*. But to forgive *men* that have *Rebelled once*, and to stand still, and let them do it a *second time*, is an odd way of securing the *Government* in the opinion of all that love it.

I would be glad the experience of *these mens* former Errours, had made them *change* their Principles; and that we might have but a just occasion to commend the Modesty and Ingenuity of the men of that way.

That their whole *Character* in the Sermon were a lye and the design of it needless. That they would *post merit* the former act by their *Repentance* and by their amendment stand in *no need* of another.

This, This, is the method the *Apostle* does prescribe to divert the Princes *Anger*, *verse 3*. Wilt thou then not be afraid of the *Power*, do that which is *Good*.

The way to avoid the severity of their displeasure, is to live in obedience to their Laws. *And thou shalt have praise of the same*. The end of that verse.

And those whom the Conscience of Religion and the Love of their Prince, cannot *make so*, *Fear* and the *Penal Sanctions* of the Law must be tryed with, *verse 4*. *If thou do that which is evil be afraid*.

And

And as 'tis their fault, they don't do *their duty* ; so 'tis the Princes, if he does not *punish them* in neglecting Gods Trust and his own Right ; for he beareth not the Sword in vain. Two things I have propounded to discourse to you from the words I have chosen.

1. The Power and Authority of the Civil Magistrate ; particularly in reference to the punishing of Offenders ;
2. and, His Duty and Office, in the Regular discharge of that Trust, and due Improvement of that Power.

Without the former, all Government would be nothing but Violence and Usurpation ; and without the latter, Vain and Ridiculous.

1. The Rise and Origine.
2. The Expedience and Necessity. And
3. The Extent and Latitude of this Power.

1. In the first Place therefore, as to its Rise and Origine ; for as in Science, that is the best way of Demonstrating the Effects by the Cause ; or, as in Nature all the perfections of a Plant are contained in its Seminal Principles, in like manner, if we can but discover and fix upon the first cause of the Magistrates Power, we shall be easie able to trace it down to all the branches.

Settle but this Foundation, and we need not fear all that stately Structure will remain secure against the Assaults and Batteries of the Plebeians, and Hobbists ; both of which proceed upon one and the same Anarchical Principle, making the People the Fountain of all Power.

“In contradiction to both, I do assert, That all Dominion and Sovereignty is Original in God : to whom our Subjection is the Result of our Being ; and from which it does immediately, and inseparably

“ rably arise: which cannot be said of any earthly Potentate whatsoever; to whom notwithstanding their respective Subjects owe a Natural & Inviolable Allegiance; Yet it is not the Immediate Consequence of our Being, which were to assign them a Supremacy equal to Heaven, and Depending upon God himself.

All Pretensions therefore of Superiority and Dominion must plead their derivation from him: or else they manifestly intrude upon his Prerogative, and Usurp his Throne; And this is plainly asserted in the first verse of this Chapter, every power, saith the Apostle, i.e. which is rightly ordained and Constituted (for that's the difference between ἐξουσία, and βίβλος,) is of God nor is it invalidated by St. Peter calling it *humanis institutionibus* a humane Ordinance so called, either to denote the Laws and Ordinances by them made: or to determine it expressly and particularly to the heathen Magistrate, as Dr. Hammond has noted upon the Eighth Chapter to the Romans. Or else it belongs only to the particular form of Administration of Government, which no body contends for their Divine Right. Though the Monarchical bid thus far towards it, to the intimation of Nature, and Example of God. Nor is this any Diminution of the Magistrates Authority to make it thus derivative, but rather its security. For by this reason, no sooner shall God intimate, and discover such delegation of any part of his Power and Sovereignty over us, to them. but we become Subject upon the account of Religion, i.e. All our Obedience to the Civil Magistrate is a part of our duty, and but a mediate Expression of our Homage and Allegiance to God himself. Now the ways by which God is pleased to signify this delegation of his Power are either by the Light of Nature, as that Children should Obey their Parents: or by Revelation,

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3.

1.

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- tion, as in the Founding of the *Kingdoms of Israel and Judah*: or by his *Ordinary Providence*, in directing the Civil Administrations of the World. “For now know
 3. “I, and am as determinable hereby that I ought to obey
 “*this person* who is thus Regularly Constituted according to the *Municipal Laws* of this Land; as if he
 “were *miraculously advanced thereto*, or *immediately reveal’d* to be so. Which account of Government is
 “the most *Sacred* and *Inviolable* that can be.

If you please now, let us Examine the other *Hypothesis*, according to *Mr. Hobbs’s Principle*.

1. And First, What ground has he to lay that *wild*, and *extravagant* supposition of his *State of Nature*; to avoid which inconveniency Men entred into Society and Government? Admitting God had made a very *great number of persons*, at first, this might have given some Colour to such a fancy: But we are assur’d the *Creation* was begun in a *single person*, and afterwards to be propagated in such a way, that all Men in the World, must necessarily *be born* in some subjection antecedent to their *consent* and *choice*.

Besides, what unworthy Conceptions must we have of the *divine Goodness*, in making it the Author of such a Nature by which every Man was endued with such Rights and Principles, to mischief and hurt every body else:

2. This *State Herefie* makes Princes very *unsecure*; For besides the debasing their Authority, for they’re indebted to their Subjects for their Power, and beholding to them for their Crowns; it does also leave their Subjects (and that’s the use they make of this Doctrine) a right of Recovering their *Liberty* when they are *able*, and *Rebelling* when ever they can have a fit opportunity.

For if *Self Love* and *Preservation*, be the ground and measure

measure of my parting with my *Liberty*, then when these require, or no longer bind, my *Compact's* void, and my Grant *retracted*. 'Tis true, the due stateing of selfe Love and Preservation would somewhat mend the matter.

For I doubt not to say that so understood, it may be as good a Rule and Measure of my Actions as any whatever: but if we extend it no farther than Life and Members, *Princes* have a very ill bargain on't, for their Subjects may Lawfully Rebel when they can.

And for this Cause his writings deserve to be burnt by the hand of the *Common-hangman*: for if his *Leviathan* can but make men *Atheists*, his Principles of Government, will justifie and authorize if not make 'em *Rebels*. *Rebellion!* there can be no such thing, there may be want of Success, which men may be hang'd for, like *Lacedemonian Theft!* No! but if he prove a *Tyrant*, and by *Mal-administration* forfeit the trust we repos'd in him, this may alter the case. It may! In whose Opinion? in the Opinion of *Mariana* or *Knox*, *Hobbs*, or *Bradshaw*: i. e. In the Judgment of *Papists*, *Sectaries*, *Atheists*, and *Rebels*; and then also they must judge of the Fact too: (and we know what Justice to expect from such, as Judge of *Law* and *Fact* both) will you believe your Eyes instead of other *Arguments*? look back but to *Forty eight*, and you see the best *King* in the World Murdered by this very *Engine*.

Whereas the accompt I gave of it, and which is agreeable to *Scripture*, and the *Church of England*, viz. that all obedience is due to *God*, a part whereof, *God* has required us to pay unto them in his name: So that our obedience is not properly unto them but unto *God*; as it does advance their Authority next to his, so it renders it as sacred, as that to himself, and this is what we are taught in the *Collect* after the *Decalogue*, where we are told that

the *King is Gods Minister*, and has his Authority (the other makes him the *Peoples Tool*) and that therefore we ought to obey him *in God, and for God*.

By which means they are so secured, though not in an unlimited Obedience, (which is another *Malmsbury Chimæra*) yet from any manner of *Resistance*, that 'tis impossible there should be a *Rebellion*, while the *Principles* of the *Church of England* are *Rever'd* and *Owned*:

2. Let us in the second place consider the Reason and Expediency of the thing, that there should be such a Power and Government. There is a plain and *Absolute* necessity of it, without which, there would soon follow, *what he* has *falsly* made *Precedent* to Government. *A state of nature*, or *Universal Hostility* by which he understands an Original Right innate to us, whereby we were inclined and authorized, to do as much Mischief and Villany *as we can*.

If we would fancy a state of Nature preceding to Government, we ought with more reason to suppose some *Golden Age*, wherein all men lived peaceably one with another, without doing wrong or injury to each other.

If such a state had been, there would have been no need of Government as to the use of the *Sword*.

For order there must have *been*, and some kind of Superiority and Subordination. But now in this state of Corruption, wherein men not by any Natural Right, as he hath *falsly imagined*, but by a vicious and inordinate Licentiousness are become so prone, and apt to do all those violences, to which an unbridled Lust would lead them if there were no power *antecedaneous* to *this state* (which must necessarily accuse Providence, and destroy the essential difference between *Good and Evil*) it would undeniably follow; that men would be necessitated

necessitated to enter into Societies to secure and preserve themselves. But for which *Atheists* and *Villains* would live under the obedience of no other Laws and Rules but their *own Wills and Lusts*: and the effects of want of Government would light most severe upon *Good and Vertuous Persons*. For if I am tyed up by the aw of an *invisible Power* from doing wrong to any body, and every one that lists may do me what wrong they please, which would be the *case* of every good man, in respect of every evil man, under such an Universal *Anarchy*; I say my condition must needs be very miserable; for which reason, it no less concerns wicked men also in respect of themselves to be secur'd from each other.

And this is one special *Instance* of Providence, whereby it Rules the *Beasts of the People* (as one Translation of the *Psalms* calls them) such, that is, as are not awed, by the fence of an *invisible Power*, that regard no *inward Ties* and Obligations of Conscience, but are acted and swayed like *Bruits* by the impressions of sensual Objects: but the strongest Hold that Government has of us, is by those secret and invisible ties, by which it bounds upon our Consciences; for when all the other Respects and Conveniencies of Government fail, *this cannot*.

It may be my advantage, and I may have an opportunity to *Rebel*; what should hinder me? *The Publick Good*! That's no Rule of my *Practice*, for in that respect, what he said of any Peace, we may say of any Government, be it the most Tyrannical upon the Earth, it is a far less *evil* than *Anarchy*. "*But now take in the sence of my Duty and Obedience to God, that will do it effectually: If I make Conscience of being subject as I ought, from which no circumstances*"

stances of our Condition, or any accidents or occurrences whatsoever can dissolve us so far as to resist, *i. e.* unless, (which we are assured he never will) God himself should revoke his *Grant*, and alter the *Princes Patent*.

3. There remains one thing more for the establishing of the Civill Magistrates authority, and that is to consider the Extent and Latitude of this power where-with God hath Invested them. And we must distinguish between *Potestas Imperantis licita* and *legitima*, what a Prince may Lawfully, *i. e.* Warrantably do, and what he may do *Legitimately*, *i. e.* Unaccountably to any but Almighty God. In the Conjunction of both these consists the whole of their Supremacy.

Bishop
Taylor's
Ductor
Dubitant
lib. 3. ch. 3.
Rule 1.

In the stating whereof, my Design is not to set bounds and limits to the Exercise, and Administration of their Power, but to remove those restrictions and encroachments the Enemies of the King and the Church have made upon it. *The Church of England*, gives unto all Sovereign Princes the Supremacy, in their respective Dominions, as well over *Spiritual*, as *Temporal* Persons; and in *Sacred* as well as *Civil* Causes: which we account, not as an Act of Grace, or any base flattering of Authority, or fawning upon the Crown; but 'tis the expression of a just Debt, and a bare Recognition of what is their undoubted Right, giving them neither more nor less than what they always did enjoy, except where the *Papish Usurpation*, or the *Presbyterian Reformation* have invaded it.

But most fierce Opposition hath this Doctrine met with, from the Bigots of both those Parties the *Guelphes* and the *Gibellines*, from *Rome*, and from *Scotland*; from *St. Peter* and *St. Andrew*, the *Papist* and the *Presbyterian*; who have hardly left any branch of their Supremacy unassaulted and unquestioned, but either by *Rebellious* and

Loyalty and Conformity Asserted.

I I

and *Traiterous* practices, or by *Monstrous* and *Damnable Positions*, have endeavoured to rend it from the Crown.

It has not scap'd quite in temporals, For how is he Supreme if he be *Minor Univerſis*, if he may be resisted in the *Tyrannical* and *Exorbitant* use of his Power, if he may be Depos'd, Murdered? which we may reckon under the Apostles *διδυχαὶ πικρίας καὶ ἐξένας* strange and monstrous Doctrines, or rather under his *διδασκαλίας δαιμονίων* ^{13 Heb. 9. 1 Tim. 4. 1.} Doctrines of Devils. Though I know the Learned *Mede* has another Notion of that place.

But especially they quarrel about the *Potestas licita in Ecclesiasticis*; which the *Romish* Party and their Adherents will by no means endure, either in reference to *Persons*, or *Things*, but subject them to their Decrees and *Ecclesiastical Constitutions*: nay, they are not only bound to a *Personal*, but to a kind of *Politick Obedience*, i. e. To enjoyn Obedience thereto from their *Subjects*, and punish such as refuse, or else they must be *Excommunicated*, and their *Subjects absolv'd*.

Concerning which, I shall only say (in the Words of a *very Reverend Prelate*) Kings and Princes are ty'd to obey the Laws of the Church, by *Religion*, but not by *Power* or *Church-Censures*; and that is only in things which concern their essential Duty, and not in the contingent External and Political Concerns of Religion, which their Assent alone can pass into a Law.

So likewise for the *Presbyterians*; for they are like *Samson's Foxes*, their Faces are contrary to each other, but they are ty'd fast together in the same mischeivous Design, of putting the Church and Kingdom into *Combustion* and a *Flame*.

Nor is it possible to find any Difference between them

them herein, but *Pope* for *Synod*, and *Synod* for *Pope*; They take upon them to *appoint Fasts*, *indict Synods*, *decree Constitutions*, without and against *Royal Assent*; and what they do of this kind, he shall be concluded under too, as well in his *Politick*, as *Personal Capacity*.

For that's the Meaning of his being *Custos utriusque Tabulæ*, he must see that all his Subjects, in their several Orders obey and conform to their Injunctions; and if he do's not, he must be *Admonished*, *Excommunicated*, *Depos'd*.

The thing is too *Notorious* to Instance in passages of this kind in the many Writers of either side.

"Betwixt both these, I fancy *Monarchy*, like St. *Peter*, 12 *Acts* 6. lying bound between two Soul-diers, ready to be executed; and were it not that the Constant and Steady Loyalty of the Church of *England-Men* (like the Guardian-Angel there mentioned) did from time to time rescue and preserve it, you would soon see *Monarchy* in its Grave: And therefore I admire at their Wisdom that could tell a Reason why the *Prosecutors of one Side*, should be the *Saviours and Deliverers of our Nation*, and those of the other the *Grievance*.

"If *Rebellious Principles* and *Practices* be the ground of their *Zeal*, and the reason of their prosecuting men; wherein do's the adding of *Presbyterian* qualification either; unless *Number* and *Interest* make an Enemy my less dangerous? I confess these things are a Mystery to me, unless the Reason be contained in the *Pirates Answer to Alexander*. But to return from whence we have digress'd, namely, the *Kings Supremacy* in *Matters Spiritual*. I would only subjoin instead of laying down and answering the Exceptions against it,

this

this one, I think *Conclusive Argument*; You know the End of Government; it is the *Publick Weal*, and external Happiness of the *City*, and therefore it must be invested with a *Power* and *Means* sufficient to that *Purpose*; or else he will never be able to prosecute his own *Duty* and their *Good*.

And this I do affirm cannot otherwise be done, than by establishing its Supremacy in *Ecclesiasticals*; allowing it to have a *Legislative* and *Coercive* Power in the Things of *Religion*: And the Reason hereof is this; Because an unbounded Liberty in Conscience and Religion, would unavoidably end, in a wild and dangerous *Rebellion*; whereby the *Government is dissolved*, and the Publick Peace *overthrown*, which is the greatest Evil that can befall the *City*; so that I do not only think the Magistrate may make Laws concerning the Exercise of Religion, and *punish* such as *break them*; but there is a Necessity hereof, to prevent *Anarchy* and *Confusion*.

For *Separations* and *Divisions* in the Church (which is the Design, as well as the Effects of a Toleration) are as sure to be succeeded as *Day* by *Night*, with *Distractions*, *Commotions*, and *Wars* in the *State*. And this was constantly urged by the *Assembly-men* to the late *House of Commons*: And look, by how much stronger the Influence is, that these things have upon mens Lives and Actions, by so much is the danger abundantly greater, after once men are grown to this impatience of *Legal Restraints*; for it makes men apt and *bold to rebel*, the most desperate and pernicious one having commenced, from the specious pretexts of Conscience and Religion. You remember it was but crying it up for *God's Cause*, and the *Lord's Work*; and when the *Ecclesiastick Drum* beat thus,

C

how

how did the Saints flock into *Christ's Banner*, and list themselves *Volunteers* for this Civil and *Holy War*?

So dangerous and *unsafe* it is to tolerate these *Persons* in a Commonwealth, that turns *mens Consciences* (which else are its best *Security*) upon the Government; for humane *Sanctions* will avail but *little*, where men are hurried on by the Fury of an *Impetuous Zeal*.

2. To see the men of *this Kidney* so Religiously break the *Second Table*, in Obedience to the *First*; Serve God with *Blood* and *Rapine*, *Schism*, *Faction* and *Sedition*; and as if they had a design to requite, and outvie our *Saviour* in his Sufferings, descend into *Hell* for *Christ's sake*.

In short, you leave a *Prince* but one Expedient more after this is gone, to preserve himself, and Government, and that is a *Standing Army*, so that the King shall be necessitated to substitute an *Arbitrary* and *Tyrannical Power* in the Room of a *Just* and *Lawful* one.

And this is *de facto* Confirmed by all the Governments in the World, where the practice of Diversity of Religions is *allowed*; and it holds as true of the *Netherlands* as of *Constantinople*. Besides, the bare Supposition hereof takes away all Conscience and Religion from a *Christian Monarch*: Which was, what the *old King* so *tenaciously* insisted upon. For if I think those Opinions and Ways wherein they desire their Liberty, *unsafe*, or destructive to mens Souls, where's my own Religion if I consent to it? And he that thinks his own Religion the right is an *Atheist in Practice*, if he does not heartily wish, and as far as he may *Lawfully*, endeavour to bring every body else to it. And this is to me an undeniable Argument in

in Religion on the Princes side, as the other was in Policy.

You have seen what *Power of Right they have*; our next Enquiry is, how they ought to exercise *this Trust*. This wall make up the τὸ ἥδμον of my Discourse. The Text says, *a Sword they have*, and they are *not to bear it in vain*. Now that is said to be *in vain*, which do's not attain its End: The End of Government, you have heard, is to procure the external Peace and Happiness of the Weal Publick, where-to the *Magistrates* are but so many δῆκονοι, *Ministers Servants*; but then as the Sacred Function are improperly called Ministers by the People, whose *Rulers these are*, but ἀντὶ τοῦ Χριστοῦ, so, and much more are *Princes λειτουργοι*, but their Power is said to be τὸ Θεῶ, and διὰ τοῦ Θεῶ, and ἀπὸ τοῦ Θεῶ, and ὑπὸ τοῦ Θεῶ which are the several Expressions of Scripture relating thereunto. So that if they abuse this Power, by Exorbitaney, 'tis *their own*, and *God's* that they abuse, to whom alone, as I said, they are accountable: For who of their Subjects may say unto them, *What dost thou?* as Solomon says. Or *against whom do they sin?* as David said; who both did certainly understand as well as any, the Just Proportions of *Liberty* and *Prerogative*.

But 'tis an extream of another nature, that my Text does admonish them of, their being too *Laxe* and *Remiss* in the exercise of their *Coercive* Power, whereby the good and the vertuous, that is the *Loyal* and *Obedient*, are expos'd to the *Arbitrary Violences* and *Oppressions* of the *Faction* and the *Turbulent*. Which is somewhat worse than suffering under the Tyranny of a Lawful Power, because that has always some right in what it does.

Another thing, which is a worse inconvenience than that, is, it exposes the Government it self, to the Insolencies and Affronts of such as are bold and impudent, in their disobedience; For there is nothing more certain, in Experience, than that *Impunity* gives *warranty* and *incouragement* to *sin*: So that if Authority grow a little *tame* and *easie*, if they suffer the *Sword* to *Rust* in the *Scabbard*, and the edge of it to grow *Blunt* for want of *Vigor* and *Zeal*, you'll see men quickly grow up from disobeying the *Laws*, to contemn the *Authority that made'em*, and the very next remove's [check-mate] open Rebellion.

Especially this duty of putting the *Laws in Execution*, belongs to all subordinate *Magistrates*, according to the proportions of Trust and Power they share under the Government. Who besides the Obligations of the Prince, are bound to it by the additional Characters of *Trust*, *Law* and *Religion*, i. e. their *Commission* the *Laws* of the *Land*, and their *Oath*, and in some, (particularly the Act against Conventicles) by *Penal Proviissions*.

Let us extend this *Lenity* of ours a little farther, and see what *mischievous* effects would attend it. Let *Villains* alone to *break your Houses*, *ravish your Wives*, *cut your Throats*: Throw off all restraints of *Goals* and *Fetters*, and bonds of *Peace* and *Behaviour*, and see how it will *reform mens Manners*. Lay by the *Mace* and the *Gown*, the little *Pagentries* of your honour. Forbear to *Fine* and *Amerce* Men for neglecting your *Courts*, and mark with what *Veneration* and *Attendance*, you will be *Observed*?

To *Improve* this to our *Purpose*, What's the near? as to the higher ends of Government, to burn a Fellow in the *Hand* for stealing of a *Sheep*, or a *Calf*? Or
Trusts

Truſs up a poor Wretch for Committing of Burglary, to the great damage of wakeing the *Child*, and looſing a Cheſe? There are *enormities* of another kind, but more *dangerous iſſue* then theſe, which are very much in your power to *redreſs*; In curbing ſuch as go about to *Debauch the Minds of His Majeſties good Subjects with Atheiſm, and Faction*; thereby robbing him of his greateſt *Treasure*, and beſt ſecurity of his Government, and our *Peace*, their Affections and Conſciences: Such as *Preach Seditiouſly*, and can't tell how to pray for the *King* without *Libelling of him*.

Such as dare not only Diſobey, but *Confront Laws*; who not only *aſt* contrary to the Government, but endeavour to *Subvert it*. Who not only break their Superiours Injunctions, but as our Saviour ſays of the *Phariſees* (*whoſe Succeſſors they are in miſchief and hypocrifie*) teach others to do ſo too.

And for this reaſon, I think they ought to be puniſh'd, and puniſh'd worſe too. Let me adde then *Common Drunkards, Open Whoremasters, and Profane Swearers*, (I make no Apology for them,) becauſe as my *Lord Verulam* has well Obſerv'd (and he was no great friend to the *Churches Exaltation*) as in the body Natural we dread a Wound that makes a *Solutio Continui*, worſe than Boſches and Ulcers that are more painful and offensive, ſo in the Parallel, theſe Mens Principles lead to Schiſm and Rebellion (and we have pretty well known their Practiſes,) which are the *Solutio Continui* in *Church and State*; whereas the other are indeed, againſt the Dignity of the Crown, and Honour of Religion, and do by a long Conſequence weaken, and by degrees diſpoſe both Church and State to Ruine: but not like *Drums and Trumpets*. If it were only for their peeviſh ſtubbornneſs, they deſerve Punishment perhaps more
than

than worse Offenders in another kind: because the Laws do not so much Consider the Nature of an Offence in it self, as its evil tendency to the *Publick*; which because it is more, and more often indangered by persons under that Guise, than any other; they therefore ought to proceed more severely against them, than Offences in the estimation of Religion, of a far more hainous Nature. And for the *Mobile's* being scandaliz'd hereat, concludes no more with me, but that their Ignorance, does not comprehend the Wisdom of our Laws.

And if what has been said, seem to warp too much one way, 'tis not because I think better or worse of *Phanaticism*, or *Poper*y; though to give the Devil his due, we can't Charge them with such another Instance, as the *Late Kings Death*; which we could never have been quit with them for, had not *Oates* in his *Evidence* made them a party in it.

The truth is, they are as bad or worse, but their Numbers and Advantages are not so great, and the danger on this side was so Imminent, that the very fear of the other had almost undone us. And the Word *Poper*y was like to have done us, (as it had done formerly) as great or greater mischief, then we could suffer by the thing.

And yet we think our selves as good *Protestants* as them that speak so little in so much against *Poper*y, i.e. If by *Protestant*, we understand the Religion of the Church of England, as it is by Law Established; and not meerly an *Anti-religion* form'd in Contradiction to another. If they mean such a *Protestant*; I am none, nor ever will be.

And 'tis the thing *Poper*y I am angry with; whether I meet with it in *Mariana*, or *Buchanan*, *Bellarmino* or *Knox*. Of the two, 'twas more Creditable, to disown the Plot upon their death, then to justify the Rebellion as

Kid

Loyalty and Conformity Asserted.

19

Kid, and *King* did ; and the rest of them have since done upon the *Gallows*. One thing (me thinks) looks intolerable from this sort of men ; they have not only the impudence to deny all this, and some the folly to believe them innocent : but they set up for the *Patriots of our Liberty*, and the *King's best Friends*, and the great *Bulwarks* against *Popery* : *All true alike*.

As to our *Liberties*, If they mean the quiet enjoyment of those *Rights and Properties* the *Kings of England* have given to us by their *Bounty*, and confirmed by their *Laws* ; when were they invaded, when were they in *Jeopardy* but from them?

If they mean the putting us into a capacity of doing what we list, and disobeying those *Laws* we do not like, and disturbing the *King's Peace* ; it concerns His Majesty, and those about him, to look to that. We well remember *what fast Friends* they were to the *Old King* : for which I shall never be reconciled to them, till they atton'd and repent.

But they atton'd for that, by bringing in this.

I believe their *Spleen* against the *Independent Party* did contribute towards it.

But, if they had been the only *Instruments* of his *Restoration*, and had done it too upon the most *Loyal and Generous Principles* (neither of which is true) must that atone for all their *Treasons past, present and to come* ?

I, for my part, think them such *Back Friends* to the *King*, and to *Monarchy*, that I do not think either, safe, till they are disarm'd, if not suppressed.

And as for *Popery*, *Alas*, *They keep it out !* did ever any of them say or write any thing against it, *The Church of Rome* thought fit to answer.

They wound the *Pope !* they never level'd their *Arrows* higher than the *Church of England*.

I'll give you an *Instance* equivalent to a *Demonstration*. When they had the *Power* in their own hands, what new *Laws or Provisions* did they then make against *Papists* ? what *Severities* did they then execute upon them ?

Their *Zeal and Malice* extended as far as to tear the *Surplice*, rend the *Prayer-Book*, break the *Communion-Rails*, profane the *Altar*, hang the *King's Party*, and furnish sequester'd and outed *Ministers* ; but went no farther.

If I might guess, the *Heads* of that *Party* are not governed by *Conscience and Religion*, but by *Covetousness and Ambition* to
rule

rule. Now what Booty will *Popery* afford them? I believe all the Lands they have discovered yet, will scarce pay one of the *Prosecutors Debts*; But the Crown and Church-Lands would make a world of *New Squires* and *Lords*.

I would not be thought to speak this, to abate any bodies Zeal against *Popery*: Let Justice have its Course in the name of God; but then let it be *equally* and *impartially distributed*? If men Will be plotting against the King's Life, and the Fundamental Establishments of the Government, I value not what *Religion* they be of.

I can easily foresee a great many well meaning People will account all this as spoken against Godliness, and good Men: I don't much matter it, for I may serve them more effectually by their dislike; because I know 'tis the easiest matter in the earth, to *whedle* the *Multitude*, especially in *Religion*; whom I therefore look upon as the most Incompetent Judges of their *own Good*, and had need be governed by those who have *better Eyes* and *Judgments* than themselves, to distinguish between *Truths* and *Colours*, the *Necessities* and *Essentials* of Government, from the *Popular Noysse of Liberty and Right*.

I forbear to urge you any farther: Let me intreat you to be Zealous herein, by all that is *Sacred* and *Inviolable*; by the *Duty* you owe to *Almighty God*, and to *Religion*, not to suffer *Prophaneness*, *Superstition*, *Faction*, to get any farther footing, to the reproach of Christianity, and hazard of Mens Souls.

By your Faith and Allegiance to his Majesty, whose Honour and Safety is undermin'd hereby.

By your Love and Affections to your Mother the Church, whom in Kindness and Gratitude, for maintaining and asserting your Authority, you ought to defend from the Furies and Insolencies of her Enemies.

And last of all, by the Remembrance of all those *horrid Impieties* and *Villanies*, Impunity and Connivance in Matters of that nature, was the *undoubted Cause* of.

From the like whereof being ever involv'd under again, The Good Lord of his mercy deliver us; and grant that our Factions and Divisions never procure and effect those Calamitous Judgments in the midst of us, which our *Impieties* and other *Prophanations* have but too justly deserved.

Amen, Good Lord grant it for Jesus sake; to whom with the Father and the Holy Ghost be Glory and Honour, Amen.

SERMON II.

ECCLES. 5. Ch. 11. Ver. former part.

*Keep thy foot when thou goest to the
House of God.*

L Et me do it this once though it be not usual, acquaint you to rights, with the design of the following Discourse: And 'tis this.

Though *God Almighty* do's expect the purity of our Mind, and devotion of our Hearts, in the Offices of Religion; yet is he extremely pleas'd that it be attended with and express'd by outward *Splendor* and *Decency*.

A seeming odd and *bold* collection from a *dark* and antiquated Text of Scripture.

But your wonder and amazement will be soon over, when you shall understand—

1. That this is the *Genuine* purport of the expressions in my Text: And—
2. That it continues to oblige us now, under the Evangelick administration.

D

I. Then

1. Then I do affirm that this is no forc'd Comment; there needs no violence nor rack to be put to my Text to extort this sense; but 'tis the plain meaning of the words, which will appear as plain, if we but compare this with two other Texts of Scripture; the one part of the *Proposition* from the *one*, and the other from the *other*. Our Saviours discourse with St. Peter, in the 13th. Chapter of St. John's Gospel, the 6th. and 10th. Verses, *inclusive*, about washing his feet, *i. e.* purging his affections, does sufficiently clear that part, *viz. inward purity* to be compriz'd in the words, and is a farther proof of the necessity of it. And

The other part, *viz. of outward Reverence* is as clear from the words of God to Moses in the 3d. Ch. of *Exodus*, 5th. Verse, commanding him to put off his *Shoes* from off his feet, by reason of the holiness of the place; because of Gods special presence. A Rite and Ceremony famous enough, both as to use and signification, among the *Oriental Nations*.

Now if we would expound this in the *Analogy*, what putting off the *Shoes* was to them, a thing altogether unpractis'd with us; the same is uncovering of the *Head* with us; a thing with them *abominable*. And if we explain this by a *Synecdoche speciei*, comprizing the whole *kind*, under one instance; this must be the necessary result of the expressions in my Text; that we should use all possible *Reverence* and Decency, when we are about the Service of God; not excluding the other, which yet is but the *Symbolick* and *Mystical* signification.

2. But how in the second place if we are not under the *Obligation* of this *Precept*?

That

That I am next to shew you how far we are, or are not.

In applying all the peculiar cases of the *Jewish Church* in the *Old Testament*, we observe this *Rule*.

We do not urge them in the *Letter*, and prime intention; but only in the equity and *analogy* thereof: whatsoever, *i. e.* is of *moral* use in them belongs to us. And this I justify from two *Instances*; the first is that of *St. Paul*, in the 1st. of *Corinth.* 9th. Chap. 13, 14. Verses, where he infers the maintenance of our *Clergy* from *theirs*; as he had done before at the 9th. Verse, from a precept more remote than that, *viz.* the not *muzzling* the Ox.

The other *Instance*, (and which is very proper to our present design) is that of our *Saviour* in the 21st. of *St. Matthew*, 12, 13, Verses, where, having driv'n those that bought and sold in the Temple out of it. (Suffer me to observe (by the by) that this was the only case in which we read, he exercis'd a *Jurisdiction* of this kind, and in this he did it *twice*.)

Once at the coming in to his *Ministerial Office*, *John 2.15.* and here at the going out; both for the sacrilegious profanation of the place of Gods Worship.)

To vindicate himself he refers them to the words of *God* by the Prophet *Isaiah*, Chap. 56. Verse 7. which words as they are applied by our *Saviour*, belong not to the *Jewish Temple*, but to the *Gentile Oratory*, or else they would not make at all to our, or his purpose. And because the *stress* of the Argument lies there, let me make that out clear to you.

You must know that the furious zeal of the *Jews* was so great, that they would not suffer an *Uncircumcised* person to enter into the Temple: *Than*

which, nothing can be more evident from St. Paul's case, *Acts* 21. 28.

And *Josephus* tells us, they would not suffer *Agrippa's* Palace to look into it, for fear of *prophaning* it.

Understand it therefore of that part of the *Temple* which was called the *Court* of the *Gentils*, where the *οἱ σβόμενοι* or *Profelytes* of the *gate* worshiped.

And this our Saviour would not suffer to be *prophan'd* by common usages, no not under a *Religious* pretence: the design being only to furnish people with those necessary provisions which the *Law* enjoyn'd, and which many (by reason of their distant habitations) could not bring with them.

From both which *Instances*, we collect our general proposition, viz, that we are so far under the obligation of the *Jewish* precepts, as they are capable of *moral* improvement; and from the latter, we gain thus much of our particular assertion; that *God* abhors all *indeencies* and *prophanations* of his *Worship*. And I doubt not, by that time we have considered what other proofs I have to confirm it by, it will appear that this injunction of *Reverence* farther than the particular right or manner of expressing it, was none of the strict *ceremonial* or appropriate *Laws* of that *Religion*. But,

1. Begin we with the former part, viz. the necessity of inward *purity*, and the spirituality of *Divine* *Worship*. I know none so vain as to affirm in direct terms, that *corporal* *Worship*, and the outward solemnities of *Religion* alone are grateful to *God*; perhaps that which makes them to be so at all, is, their being conducive *hereunto*, or significative *hereof*.

But

But without this, all outward *splendor* (otherwise very acceptable to God) is but a kind of Religious *Pageantry*, and a more solemn and notorious mocking of *Almighty God*, and is extremely abominable to his *Divine Majesty*; as you find him frequently protesting, especially under the *Old Testament*; when their more early zeal was apt to *spire* into those verd but *fruitless* expressions of *Religion*, like the Fig-tree by which they are *emblemated* in the Gospel, *Mat. 21, 19.* Our Saviour in answering that important question about the manner of *Divine Worship*, in the 4th. Chap. of *St. John*, 24. Verse. does not exclude corporal Worship: he mentions only *spiritual*, because that Worship which has this *property* may be accepted without the *other*; but never the *other* without *this*.

He does not condemn, or dislike any *external splendor* and decency in the expressions of our *Religious* Worship (as we shall afterwards prove) unless it be separated and divided from the *other*; and if we our selves make the separation, neither is acceptable;

For as *that* without *this* is always *hypocrisie*, so *this* without *that* (where there is opportunity) is a downright *prophanation*.

Moralists say, that a *defect* in any considerable circumstance, *marrs* an action otherwise *good*; how much more when it labours under a deficiency, in any of the prime *parts*; that which we may call the life and soul of Religion, since the *Apostle* has justified the allusion, *Rom. 12. 1.*

The conjunction of *Soul* and *Body* make us what we are; and the joynt expression of the various

powers of both these, make up that living *Sacrifice* there spoken of.

But now if the mind be not fill'd with Reverence, Devotion and Obedience, our *corporeal* worship, is but like the cutting off a *Dogs* head, or the exposing of *Carrion* in a *Sacrifice*; without this sincerity of mind, all our out-side performances, altho in those instances of Religion, that are immediately and directly enjoyed by *God*, are

1. *Irrational* and *absurd*. And

2. *Dangerous* and *provoking*. First,

'Tis *irrational* and *absurd*, altogether incongruous both to *Gods* nature and our *own*.

Nothing I think can be more repugning to *God Almighty*, than such an *equivocal* Religion; certainly he could never appoint, nor can he ever be pleas'd, with a service so unsuitable to his being: We sink him as low as the vilest notion of the *Heathen Daemons*, to think him recreated with the smell of *Incense*, or nourished by the vapours of a *Sacrifice*. *God* (says our *Saviour*) is a *Spirit*, and for that reason is delighted with *spiritual Worship*: So that there cannot be a greater contradiction to his nature and worship, than *this out-side obedience*. For what mean we by Religious Worship but the acknowledging of the *Divine Excellency*, and the profession of our Obedience to him. And is not this to accuse him of *Weakness*, *Ignorance* and *Injustice*, to tolerate such contempt, mockery and derision? So that if in one respect, this be to worship *God*, as it is to others a seeming profession of our subjection to, and dependence upon him; yet is it on another, and much greater accompt, the highest violation of his Worship, because

cause men do *really* and effectively deny, what they do only *overtly* and superficially acknowledg and *profess*.

Besides it would be very absurd, and irrational in respect of our *selves*. That *God Almighty* ought to be worship'd in the *best* way and manner that we can, no body that owns any Religion and his senses, will offer to *deny*.

Now if for that reason, *God* require, and we offer the external manifestations of our inward fear, and love, by certain corporeal and *symbolical* expressions; that the *Holocaust* might be perfect and *entire*; and that no part of *us* might be wanting in the acknowledgment of his bounty in our being; *Certes* that, of our mind may least be omitted, without which our services were no better than the *chattering* of *Magpies*, or *howling* of *Wolves*; nay much worse, *because* these know nor are capable of no better; "Whereas "the *mind* of *man* being a perpetually active *principle*, "when it secretly inclines to evil, causes not a defect only, but a *Sacrilegious detraction* in Religion; "and is rather a *nullity* than imperfection in our "Obedience.

For if we for any other respects, than such as are allowed by *God*, compose our selves to the performing of any of the *external* Offices of *Religion*; what is this! but a serving of those respects, our *Pride*, or *Lust* suppose, and not of *God*?

2. Farther in the second place, 'tis not only *irrational* and absurd, but most *abominably* vain, *impious* and full of hazard. Than which, nothing in the world, no, not open *Irreligion*, which may be worse perhaps upon the account of *Scandal*, is more
incen-

incensing and provoking to God Almighty. 'Tis impossible to express a higher resentment and disgust against any thing than he does against it, in the 1st. Chapter of *Isaiah*.

And with great *justice*: for to their *Disobedience* men add contempt and derision (for such are all the *services* of ungodly men, till at least they begin to purpose amendment) which is, you know, the most *insufferable* of all *affronts*; and by consequence 'tis our highest folly (as *Solomon* has observed) *Prov.* 14. 9. And the worst aggravation of sin that can be. Surely, as those things are most *ugly* and displeasing that have only a *similitude* or resemblance of what is truly excellent, as *Baboons* and *Apes* to humane nature, so in like manner those *services* of ours, that have only a *mask* or *shadow* of *Religion*, must needs be more *abhorr'd*, and distasted by *God*, than open and gross *Impiety*.

I forbear to *urge* this point any further, because *hypocrisie*, though it be not so easily detected, as 'tis *rashly censur'd*, is, however *generally* decried and exploded.

Thus far the *Dissenters* and we are agreed. But why this devotion of the heart, and mind, should be *confined* there, or suffer'd only to *goggle* at the eyes, or *foam* at the mouth of the *Preacher*; (for that's the great instance of their *Religion*) or vent it self in *nauseous* and *forbidden tautologies*, in broad and *ugly metaphors*, *saucy familiarities*, and a rude *ignorance* unworthy *humane nature*, and approaching to *blasphemy*? no solid reason can ever be giv'n for it. Or, As if I could not pray to *God* in a grave and compos'd form, think reverently of his *Majesty* upon my
knees,

knees, and offer my Thanks and Obedience in an *Alb*, or *Cope*, they will never be able to produce any solid reason to oppose it.

If noise be *demonstration*, and the *multitude* may judg what's best, the day is *theirs*: But if we weigh things in a clear and *impartial* judgment, and determine according to the strength and evidence of *right reason*, we fear not the *Cause*. For I doubt not to prove (which was the other part of our proposition) the *justifiableness*, I will say *requisiteness* of outward *Reverence* and *Decency* in all the solemn concerns of *Religion*.

I. The first kind of proof I shall bring for it, shall be drawn from the constant Observation of it, in all the immediate *Institutes* of Divine Worship in the *Jewish Church*.

Time was, when *men* could find no better colour to mask their *villany* and *impiety*. A single Text out of the Old Testament was thought sufficient to justify the worst of *Crimes*, *Murder*, *Robbery*, *Sacrilege*, *Rebellion*, &c. against the plainest rules of our *Saviour*, and the whole design of Religion: But let any thing of that kind be alledged for the subserviency of the *Churches* peace, and the maintenance of the *splendor* and decency of Religion: Then *Quid nobis cum Mose?* What is the Ceremonial Law to us?

I. I do readily grant in the first place, That to bring any under the necessity and obedience of that *Law*, is directly against the *liberty of the Gospel*, virtually to deny *Christ* to become in the *flesh*. The same is to impose any of the *Ceremonies* there enjoyned, as a part of *Gods* worship, because there commanded, by immediate *virtue* thereof.

2. I grant farther, to impose these, or any other *Ceremonies* in Religion, either as essentially *good* and necessary in themselves, or by reason of any immediate command of *Gods* (other than such as are of *Divine appointment*) or as *universally* and immutably *obligatory* to mens Consciences. This is not to *retrieve* that (which *St. Paul* contended so against in his *Epistles*) but to erect a new *Ceremonial Law*.

But what therefore! is there no use of the *Mosaick Writing* to us Christians? why then are they continued in the *Sacred Rule*? May they not still be considered and enforced as far as the reason and equity of them shall *extend*? Yes, *no doubt*; though it were in the very instances of that Law, as in accommodating the Laws and Rules of the *Jewish Sabbath* and *Temple*, to our *Lords Day* and Christian Churches.

This being premis'd; I have no more to do, but to shew you that *God* himself did not only enjoin so much, which is true by *manifest*, and undeniable instances; but, and also that it is within the equity and reason of those *Precepts*.

Never was any Religion (I think) more *stately* and pompous erected by the most *superstitious* pretenders thereto; and they are not usually backward in what relates to the external part, the *Habiliments* of the *Priest*, and the *Ornaments* of the *Sanctuary* were rich, even to a degree of *Gawdery*. Which thing, I would be satisfied, why they may not as well signify decency in *Religious Worship*, whereto they are aptly and easily *improvable*, as any of those *re-moter things* whereto they are generally apply'd?

Thus much therefore we may not be deny'd, that there can be no unlawfulness simply in making such pro-

provision and appointments; because *God* himself did once *direct* and *enjoy* as much. 'Tis true as to the particular instances of his pleasure, he has repeal'd these from being any longer a *Law*; and there is a great deal of *reason* for it, and such as may render them incapable from ever passing into a *Law* again; because 'tis apparent they had another design *peculiar* and appropriate, namely to *prefigure*, *signifie*, or exhibit such and such things. But this could not be the sole reason of all those *Laws*; because that particular end, suppose the coming of *Christ*, might have been done by fewer Ceremonies, and those more simple and plain; which yet *God* did not think so fit, but made choice of such, as besides their peculiar relations might indicate the *decency* and *splendor* of his Service.

I know not what more can be added for the illustrating of this proof, unless it be the general consent, and universal practice of *Religious* men of all kinds, and in all ages: for though we see but little hereof in the infancy of the *Jewish* and *Christian Churches* (whereof there was one and the same reason in both, *viz.* their *Poverty*) but this you shall observe in both, that the outward *grandeur* of their Religion bore always a proportion to their outward *State*.

God, I doubt not was well pleased with the Worship of the *Israelites in Egypt*, but they no sooner became possessors of any thing in the *Wilderness*, but you find a progression in the Ceremonious part of Religion. And so in *Solomons* days (which was the *Crisis* of that state) what *surplusage* and increase of *utensils*, does he make to adorn the *Temple* with, notwithstanding what *God* had said *Exod. 25. 40.* to the contrary.

So in the first ages of *Christianity*, there were no *Secular* honors, nor settled Revenues bestowed upon the *Clergy*; they had none of those Ornaments that after-Ages brought in, at the *minist'ring* of holy Offices. The places of *Divine Worship* (for such they had *hallow'd* and appropriate, Mr. Mede has undeniably prov'd in all the most controverted *Centuries*) they were mean and simple, but this continued no longer than, and was born with, the rest of their afflictions. Their after-practice upon their very first freedom, is an unquestionable *evidence*, that this was the effect of their necessity, not of their *choice* and liking.

I'll conclude this point, with an observation of the judicious Hooker, "We must not think (saith he) but "there is some ground of *reason*, even in *nature*, "whereby it comes to pass, that no Nation under "Heaven, did ever suffer any weighty actions, whether *Civil* and *Temporal*, or *Spiritual* and *Sacred*, to "pass without some visible *Solemnities*."

And if this do not sufficiently conclude and prove our *assertion*, I am sure the two following do; for if I can but *deduce* it directly from any of the ten *Commandments* in the *Moral Law*, or shew it you in express terms in the *Canons* of the *Gospel* (as I make no great question I shall do both) there can remain no farther cause of exception or *appeal*. First then,

1. I do affirm, though this be not contained in so many words, in any of the ten *Commandments*, yet is it the *principal* if not *sole design* of one of them, *viz*, the *fourth*.

For do but take away the *Ceremonial* part of this *precept* (as we must allow a great part of it to be so) and there remains nothing more, *i. e.* *distinct* and peculiar

cular to this, from the other *three* preceding *commands*, but what do *amount* to our present *purpose*; for neither the *special*, nor the *particular* determination of *time* there expressed, nor yet the *manner* of the *rest*, can with any pretence of reason be accounted for any moral part of that *Law*: for then they would have been *immutably* and *perpetually* *Obligatory*.

And if so, upon what else can we fix as the moral *intendment* of that precept, but somewhat to this or the like purpose; namely, that *God Almighty* will be publickly worship'd, by *stated* and *solemn* times, *places*, and *manners*. For whereas the design of the first *Commandment* is to appoint and enjoyn inward worship, and of the two next to order and regulate the outward *manifestations* and expressions of it, that is to say, in opposition to *Superstition* in the second, and *prophaneness* in the third.

All which concerned the particular, and single worship of *individual* persons. There wanted therefore a *Law* to *appoint* and govern the publick and solemn worship of *Communities* and *Societies*.

For of either of these *truths* I think there can arise but very little doubt, *viz. first*, that all men are obliged to worship and serve *God*, not only in their particular capacity, but also as *members* of some Church and *Congregation*. And secondly, That there is not any direct provision for this in any of the three preceding *Laws*, which were sufficient and complete for the *other*.

Wherefore *God Almighty* took care to *secure* and direct that part of his Worship by a new *Law*, wherein we have instructions, not only how to be-

have our selves, but how to govern our families, and dependents.

So that if you take away the *publickness*, and other things pertaining to the *decency* and *solemnity* of *Religion*, you take away almost, or *altogether*, all that is directly and properly intended in the fourth Commandment: and without this we leave the first Table uncomplete, and but an imperfect *digest* of *Divine Worship*. For say that *God* be to be worship'd truly and spiritually, outwardly and corporally, appropriate and *discriminately*; there wants to be added *publickly* and *solemnly*.

And altho *time* be the only circumstance therein seemingly aimed at, yet the *Jews Rule*, who make it the head and measure of all *Ceremonies*, and by the necessity of the thing we must include and comprize under *the law of times*, places also and *persons*, and *modes*, as standing in equal relation to *Gods Worship*.

2. Pass we next to the *Evangelick Law*, and see what ground and authority we have for our assertion *there*. I shall refer you but to one place, which for the *perspicuity*, and *validity* of it, is *irrefragable*.

And that is that *grand* and *Apostolical Canon* in the first Epistle to the *Corinthians*, Chap. 14. and last Verse, *Let all things be done decently and in order*.

This is one of those two *Rules*, or *Laws* by which the *Governors* of the *Church* are to be directed in the regulating and exercising of their *Power*. The other is the good and benefit of those whom *God* has set 'em over. Which rule you have enjoyned in the 15. Chapter to the *Romans*, the 1. and 2. Verses. Which two Rules have ends very differing, though consisting well enough; for the former seems to refer di-
rectly

rectly and immediately to God and his honor, as the latter does to the Church and her benefit. Now as 'tis most evident that God Almighty took in both these under the Jewish Church, appointing such Ceremonies, as might prefigure the excellencies of our Redeemer, and signify the graces of Sanctification: So likewise, as appears by their multitude and riches, he therein preserv'd and imply'd that decency which is requir'd in all Religion.

But because this way was subject to errors and mistakes, God Almighty has not left us any longer to be govern'd by such measures as shadows and intimations; but he has plainly declar'd, not only his acceptance and allowance hereof, but his will and pleasure to have it so, by passing it into a direct Law. So that to contend here about *in thesi*, whether God ought to be worship'd decently and in order, is neither more nor less, than to controvert the Jurisdiction of Heaven, and the authority of the Bible.

"The only difficulty therefore must be touching
"the particular manner of expressing our decency,
"of which certainly Reason, Custom, and the determi-
"nations of Authority, must be constituted the fittest
"and most proper Judges, and not the petulant fan-
"cy of such as are dispos'd to wrangle; without
"which we do by an inevitable necessity, render the
"Rule unpracticable; for, if either there be no Judg
"in such cases, or (which comes all to one) if every
"body be permitted to be their own judges, 'tis im-
"possible to conserve decency or order.

And look whatever inconveniencies may seeming-
ly arise from this assertion of ours, I am very sure
there's none that's comparable to that disorder, and
con-

confusion, that would infallibly *ensue*, and attend the want hercof. And we soon saw the effects of such a *Toleration*; for every body to do what seem'd right in their own *eyes*. For when men came to be govern'd by their own *Enthusiasms*, *Good Lord!* what a *Hotch-potch* had men made of *Religion*. And this, no doubt would have been the consequence of *it*, if that state of affairs had continued much longer, we should have had so many, till at length we had had no *Religion*, name, nor *thing*.

"*This mischief* we did see in that time it did last, "they reduc'd *Religion* to that pass, that it became "generally distast'd; and the witty people of the "Nation, became *Atheists*, and the inconsiderate "turn'd *Papists*.

All which we ow'd to them who blunted the edge of *Church Censures*, and stript Religion of her *Ornaments* and *Ceremonies*. And these *Modern Reformers* had so refin'd Religion, by their *Spiritual Alchymy*, that we had almost lost it. Suffer me to *accommodate* what has been said to the vindication of our *Church*, in reference to her *Ceremonious* Institution. The *Ceremonies* that are retained in the *Church of England*, except those of the *Sacraments* which are of our Saviours own appointment; and which he has made of *immutable* necessity, are but very few, and so admit of no pretence of *cavil* upon that account; when by the multitude or intricacy, of the *Ceremonies*, the service is either *clogg'd*, or *obscur'd*. Which, where it is, is an *abuse*, and ought to be reformed, *i.e.* by those to whom of right it does belong, and not by *Schism*, *Faction*, and *Disobedience*. "For I observe "that never any Reformation that was managed by the
the

“the *populace*, whether in *Church*, or *State*, could
“possibly *begin well*, or did ever *end so*.

And I account it a *prime* glory of ours, (that whatever *tincture* the springs might receive under-ground) from the passions and *interests* of any, it broke cut at the *Fountain* of *just Authority*; and then it *descended* like the streams of nature, *gentle* and *easie*, and not with the noise of a *Cataract*, or the violence of an *Inundation*: And for so much of it wherein Religion was immediately concern'd, and was manag'd by the subordinate care and *province* of Church-men. (For the matter of the *Revenues*, it belongs not to our present enquiry) nor am I concern'd to solve the difficulties wherewith it's *press'd*; but for the other, 'twas impossible for men to have discover'd greater *Characters* of prudence and moderation in all those alterations they made both in *Doctrine* and *Discipline*.

It was not the least *instance* of their *wisdom*, the retaining of those Ceremonies they did for the more orderly and decent administration of holy duties.

Those actions of our *Governors* must needs be justifiable in a high measure, when both those ends, or Rules, which I laid down before, are attended and secured; tho either be *sufficient*, if the other be not manifestly *violated*: as namely, if our Rulers think this makes for the decency of *Religious Worship*, or such a thing may be expedient for the *peoples information*, much more when they both *concur* and are signally discernable, as most certain one of both of them are obvious in all our Ceremonies.

The *Surplice*, besides the comeliness of the habit, speaks *Innocence* and *Purity*. The *Ring*, besides the

Ornament it's worn for, signifies the perpetuity and endlessness of the *Conjugal* Love. The use of the *Cross* is explained by the *Church her self*; and *Kneeling* vindicated from its corruption and *abuse*.

I know some make this the pretended ground of their exception, whereby I go about to defend them; namely for their being *symbolical* and *significant*; which I look upon, to be a great instance of their *folly*; for their *significancy* is one part of their *excellency*; without which the enjoying of 'em were not, however not so highly justifiable.

For as in humane Polity, those Laws are unquestionably the best, which are stamp't with the marks of *Authority*, and of great *usefulness*; so no doubt in *Religion*, those are the best *Canons* and *Constitutions* whereby men are not only contain'd in their *Obedience*, but instructed in their *Duty*.

And though this be not so necessary, to the constitution of any *Law*, as that it should cease to oblige without it (for the *will* of the *Law-giver* is the formal reason of our *Obedience*) from which, nothing can absolve us, but an apparent contrariety to a *superior will*.

I say, notwithstanding the necessity of *Obedience* in those cases, the superinducing of this, makes our *Obedience* more rational and *easy*, and it makes those *Laws* look more *Divine*, when like those of *Heaven*, they are accommodated to the principles of *Reason*, and advancement of our *Interest*. And now from hence it will be no difficult matter, to infer the necessity of our *Conformity* and *Obedience* to the *Laws* of our *Church*; for besides, that we are oblig'd by the *same Rules* in doing our duty, as they are in *commanding*; namely of decency in reference to *Al-*
mighty

mighty God, and the promoting of our own good, so far as our apprehensions concur with theirs. There is besides another obligation incumbering upon us, (as I before hinted) viz. that of the Apostle in *Heb.* 13. 17. *Obey them that have the rule over you, and submit your selves, i. e. the Episcopal Power*, how much more when it is twin'd and corroborated with the bands of *Civil Authority*. All which considerations, are complicated in our present case, and so conclude the stronger for our *Obedience*.

And therefore altho my apprehensions were not thoroughly convinc'd of the decency and expedience of these things, I stand oblig'd for all, unless the thing appear very plainly to be *sinful* and *unlawful* (not only to command, for so a thing may be for want of the other reasons, and yet be lawfully obey'd for this) but it must be so in it self, and to you, or else we *sin*: and the reason is evident, because *Obedience to Authority* is an exprefs *Duty*, and to evacuate that there need to be as plain a *Prohibition*, and not every *sidling scruple* and *petit cavil*, that by men who are dispos'd to wrangle, may be brought against any thing whatever.

Much less may we *censure* or *condemn* Authority, upon this account; forasmuch as we cannot without the greatest *pride* and *vanity* but confess, that the *Governors*, by reason of those advantages they have above us, by their *Learning*, *Leisure*, *Station*, and special *assistance of God*, must needs see and know more than we do or can: And if we believe this (and if we do not we must be *intolerably impudent*) where's our *Charity*, if we reproach them with *tyrannical* and *unreasonable impositions*?

“The plain truth is, *Rulers* are to govern by their
 “own *consciēces*, and not *yours* or *mine*. And there-
 “fore if your *Conscience* be *opposite* to his, (’tis your
 “own *Rule*, and the whole strength of the objection)
 “he must follow his *Conscience*. Which besides the
 “necessity of maintaining the reverence and autho-
 “rity of *Laws*, would be well considered by such as
 “are in *Power*, whether it does not reflect a guilt
 “upon them if they don’t do it; whatever they say,
 “or suffer, who are the occasion on’t.

“Mean while, how little just ground is there, for
 “those so wide and contrary imputations that are
 “falsly charg’d upon the Church of *England*: Of
 “*Schism* from the *Papists*, and of *Popery* from the
 “*Phanaticks*?

We had in vain complain’d of the *Romish Supersti-
 tions*, and long groan’d under the *Yoke* of its *Tyranny*,
 but never dream’d of a *Separation*, till the terms of
 their *Communion* grew to that height, that no *Sal-
 vation* could be expected therein, or but very *diffi-
 cultly*; and ’twas but time to seek a remedy, when
 the *Disease* was become almost *incurable*. Altho I
 must needs *assert*, there wanted no such reason to
 have justified our *Reformation*, which might very
 lawfully have been effected, by the *Right* and *Power*
 of a *National Church distinct* and independing upon a
Forein Jurisdiction: but this made our proceedings
fair and *candid*, as well as *just*.

“As to the charge of *Popery* on the other side, ’tis
 “the *filliest*, but most *malicious* slander that ever
 “was thrown upon any *Order of men*. We know they
 “don’t use to heed what ground *Calumnies* have, so
 “they will but *serve their turn*. Which because ’tis
 very

“very certain the *grandees* of them do not believe
 “*themselves*, it can have no other design but this.
 “They know and are assur’d, what by that *averfa-*
 “*tion* in the Kingdom against *Popery*, and by the in-
 “*considerable* numbers of *Papists* comparatively, for I
 “with my soul their *numbers* were not so great;
 “for if ever the Government be *subverted* (which
 “God forbid) the Power must necessarily devolve
 “among their *party*: And there is no way to do this
 “but by rendering those of the *Church of England*
 “odious to the *Mobile*: and there is no way to do
 “that so *effectually*, as to call them *Papists*. And he
 “that does not see this, has more credit for an evi-
 “dence that may possibly deceive, than for a demon-
 “stration that can not.

Well, and what are the pretences of this *Clamor*?
 some of them belong to the being of the *Church* as
 the distinctions of *Orders*: Some to its flourishing
 and *well-being*, as the *honorary* additions of *Power*
 and maintenance; some to the *places* of *Divine Wor-*
ship, their relative *holiness*, and appropriate *discrimi-*
nations, and some to the *modes* of *Worship*, as *habits*
 and *gestures*. And is it enough to make a man a *Papist*
 for believing a *Bishop* to be above a *Priest*, or assert
 the *Bishops* *Peerage*, or the sacredness of *Churches*,
 and decency of a *Surplice*: and is that all the reason
 too, because we observe these things among them.
Jesu! What do men pretend to? by the same reason
 I would prove a *Turk* a *Protestant*, and a *Protestant*
 a *Devil*.

“The truth is, they better deserve to suffer under
 “the reproach *themselves*; for besides their agreeing
 “with the *Church of Rome* in those very *Doctrines*,
 where-

“wherein we do protest against her, and them, as
 “denying the *Kings Supremacy*, *Excommunicating*,
 “*Deposing* and *Murdering* of *Princes*, *founding Do-*
 “*minion in Grace*, and the like: besides this, let any
 “body judge whether they do not serve the Church of
 “*Rome* hereby? For if when I look below the Church
 “of *England*, I see nothing but *distraction* and *confusion*,
 “no *Priest*, no *Sacrament*, whereof a man may very
 “well doubt; and if there be no more hurt in Po-
 “pery than *Lawn Sleeves*, a *Cross* or a *Surplice*, who!
 “that lov’d his soul, would not? who ought not to
 “be a Papist?

Thanks be to God, we profess a *Religion* infinitely
 better than either of *them*, however envied and perse-
 cuted by both.

“A *Religion* I would choose as a *man*, ’tis so pious
 “and rational: A *Religion* I would choose as a *Belie-*
 “*ver*, so safely does it direct men to *Heaven*: A *Re-*
 “*ligion* I would choose as a *Prince* or *Magistrate*, as
 “the best instrument of *Government* in the world,
 “that ties mens souls to obedience. And which only,
 “by its Loyalty would make a *Princes Guards* useleſs.

“This is the Religion we profess, I hope to God we
 “shall all continue to *live and die in it*, and if we
 “would but *live up to it*, is able to make us good
 “*Governors*, good *Subjects*, good *Christians*, and in
 “the end *glorious Saints*.

Which God make us for Jesus sake, to whom with
 the Father and the Holy Ghost be Glory and Ho-
 nor. Amen.



FINIS.

